



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

# THE CHURCH AND THE WORLD

## MISSIONS

### **Co-operation with Mission Fields**

In the reports of the recent conferences in Asia of the Continuation Committee of the epoch-making Edinburgh Conference of 1910, cheering indications are found of a deepening conviction of the necessity of interdenominational co-operation to the permanent prosperity of the missionary enterprise. To cite some significant utterances:

At Madras: "The Conference feels that the time has come for all missionary societies to recognize that the wider interests of the kingdom of God must always have priority over the rights and privileges of individual missions, provided that this principle be carried out without prejudice to the liberty of individual Christians."

At Bombay: "This Conference earnestly hopes that all missionary bodies and Indian Christians will thoughtfully consider how existing divisions in the church of Christ in India may be lessened, and how the desire of many for one national Indian church may eventually be fulfilled."

At Shanghai: "The church of Christ is essentially one and it is the duty of those who call upon the name of Christ in every place to manifest this unity to the world. We can therefore set before the church in China no lower ideal than that of a manifest and organic unity. It should include all those within the Chinese nation who hold the truth of our Lord Jesus Christ. But this unity must be a result of spiritual growth rather than of outward organization."

At Tsmanfu: "This Conference finds itself in almost unanimous agreement that the tendency of the Chinese church is toward the formation and development of a nation-wide church, such church coming

by way of the federation of existing churches."

To these utterances were joined many suggestions and recommendations of forms and methods of co-operation as in the organization of federal and provincial councils, in the production of Christian literature, in language schools and training schools, in evangelistic effort. It can hardly be doubted that such co-operation is leading directly in very many instances to organic union, in the establishment of the church of Christ in China, Japan, and India.

At the All-India Conference held at Serampore, Dr. Mott presiding, 194 Christian students representing seventy-four different institutions and twelve language areas met "to hear the call of India and the church of Christ in India and to consecrate themselves to obey that call." There were no Panjabis, Bengalis, or Madrasis there, but all were alike the servants of Christ. The living unity in this assembly of diverse nationalities was more plainly declared with each session. The complete evangelization of India through the breaking-down of barriers of caste and race seems to be brought near in the organization of this indigenous student Christian movement.

### **A New Era for Serampore College**

It is good news that Serampore College is likely at last, nearly a century after its establishment, at great cost, to fulfil the expectations of Carey, Marshman, and Ward. Founded in 1818 with a charter from the Danish government authorizing the conferring of degrees, the only Christian college in India thus privileged, it has passed through many vicissitudes and after a long period of complete suspension of all instruction of college grade has recently been

reorganized. Its latest reports show an arts college, a higher theological school, and a vernacular theological department. The Indian government has expressed its approval of its standards by granting it a considerable measure of university affiliation. It has now enrolled 165 students, and applications for admission are so numerous that it appears quite certain that the limit of 300 will soon be reached. Beyond that number the college authorities in the interests of sound educational discipline and efficiency do not wish at present to go. The little group of sixteen students in the higher theological school represent the leading Christian denominations and all parts of India. Of the four new students of 1913 one is an Anglican, one Baptist, one Congregationalist, one Presbyterian. Two of them are graduates of the University of Calcutta, with distinction. Here is an instance of successful co-operation in precisely that kind of education in which it has been too easily assumed co-operation would be found extremely difficult, if not quite impossible.

#### **The Religious Effect of the Balkan War**

Dr. George D. Herrick, former missionary of the American Board at Constantinople, writes to the *Missionary Review of the World* of the probable effect of the Balkan War upon the progress, in the Near East, of the kingdom of God. It is to be expected that Greece and Servia, always intolerant, will continue to impose serious limitations upon missionary endeavor. The situation will be quite different in Albania. Now a free state, she turns to America with an appeal for schools and hospitals. "Some Albanians go so far as to declare themselves ready to abandon Islam, forced upon them by the Turks, and accept Protestant Christianity as being near to the Christianity which was theirs centuries ago." In Turkey, too, the feeling toward the Americans is

very friendly, the result of the large patronage which in recent years Moslems have given to our high schools, colleges, and hospitals, and in particular to the generous and sympathetic relief work administered by American hands in the midst of the appalling suffering following the war. They are ready as never before to listen to the gospel message. This is Dr. Herrick's conclusion: "The chance offered especially to American Christians for spiritual investments that yield a hundred-fold is as great certainly, in the Nearer as in the Farther East."

#### **The United Missionary Campaign**

Commencing with the one hundredth anniversary of the birth of David Livingstone, representatives of the Home and Foreign Mission Boards of North America launched a United Missionary Campaign which gives promise of large returns for the Kingdom. Its object is to bring the world needs and opportunities before the Christians of North America by a comprehensive and sustained effort to lead out the whole church into the discharge of its total missionary duty in this crisis hour of national and world history. It aims to stop wasteful and ineffective methods, to "put system in place of spasm." It advocates a budget planned twelve months in advance. This educational movement is to cover a period of three years, with as many as five hundred conferences, in all conducted by twenty teams of speakers, two days in a place. These men will seek to put before the leaders of the local church the immediacy of the present opportunity, the inadequacy of present educational and financial plans, and the possibilities of co-operation between denominations. Nearly fifty denominations are united in this movement, which for this year is centering its attention on the territory east of the Mississippi, with some special efforts also in California. It is to culminate this season

in a proposed nation-wide, every-member canvass for all missionary and benevolent interests during the month of March. The great message of the United Missionary Campaign is inspirational and is identified with the interests of the Kingdom, not with any denominational outlook. That there is need of this aggressive campaign is shown by the estimate recently made that there are yet from fourteen to fifteen million church members yet to be enlisted as givers.

### **The Unworthy Attitude of Christian Nations to Opium**

One of the most important and pressing questions of an international character which today is claiming attention is the question of the suppression of the traffic in opium. There is urgent need for education of public opinion through the combined efforts of pulpit, platform, and press.

At the International Conference on Opium held last July at The Hague there were representatives of twenty-four governments present, all of whom signed a treaty

dealing with the exportation of raw and prepared opium, with the manufacture of prepared opium and internal traffic in it, and with the question of the restraint and control of the sale and use of opium in the foreign concessions in China. Nine more governments have signed this same agreement since last summer, but up to December there yet were twelve prominent countries which had refused or failed to sign this agreement, and both Great Britain and Germany were holding out against committing themselves to this policy of suppression till after the others had consented to sign. Matters seem to be at a deadlock. Even in this preliminary move there is great tardiness of action. More than this, the treaty will not be effective, even when all desired signatures are affixed, for after that it will be necessary for the representatives to fix the date on which the enforcement of the treaty shall commence. There is need of wide publicity of these facts which concern no small proportion of the human race.

## **RELIGIOUS EDUCATION**

### **The Coming Convention of the Religious Education Association**

The annual convention of the Religious Education Association, which will meet in New Haven, Conn., March 5-8 will make radical departures from the programs of previous conventions. Up to this time a very large number of simultaneous meetings, while providing something to suit the workers in a wide variety of fields, have been peculiarly aggravating to those whose interest is not confined to one field. Instead of many simultaneous meetings the conference will have for its general subject, "The Relation of Higher Education to the Social Order," and will consist of twelve consecutive sessions morning, afternoon, and evening of Thursday to Sunday. Because of the character of the subject to be discussed, the speakers upon the program

are drawn almost exclusively from college faculties and include the names of men long familiar to the educational world. There are about twenty different colleges represented in the list, ranging from the Pacific to the Atlantic. The Commissioner of Education of the United States and the Governor of the state of Connecticut are also announced as speakers. This convention is always a notable one, and it would seem that the high-water mark would be reached in the program announced for this year.

### **Reading Course in Religious Education**

It is appropriate to call special attention here to the reading course in religious education, the first section of which appears in another portion of this journal.

A traveling library containing all of